THE INTEGRATION OF TRANSCULTURAL IDENTITY OF MIGRATION PROCESSES

Khudayarov Ilkhomjon Ikromjonovich
Doctoral Student, Namangan State University

ANNOTATION
 The article examines the level and forms of interaction between different peoples and the transformation of new levels of identity, which occurs in the process of changing the traditional worldview of individual cultures, and the change of regional identity under the influence of the ethno-confessional renaissance, which has fundamentally changed the position of many ethnic groups and analysis of the development of adequate mechanisms of ethnic migration are summarized, and theoretical conclusions are presented regarding the need to define new principles of identity formation based on universal citizenship.
KEY WORDS: *migration processes, transcultural identity, marginal culture, cultural nature, social climate, ethnoconfessional, identity, migrantophobia, ethnocultural transformation, transnationalism, social language, transgression.*

ТРАНСКУЛЬТУРНАЯ ИДЕНТИЧНОСТЬ ИНТЕГРАЦИЯ МИГРАЦИОННЫХ ПРОЦЕССОВ

Худаяров Ильхомжон Икромжонович, докторант
Наманганского государственного университета

Аннотация: В статье рассматриваются уровень и формы взаимодействия разных народов, а также изменение традиционного мировоззрения отдельных культур, трансформация новых уровней идентичности и изменение региональной идентичности под влиянием этноконфессионального ренессанса, коренным образом изменившего положение многих этнических групп и обобщает анализ развития адекватных механизмов этнической миграции. Обобщены и представлены теоретические выводы относительно необходимости определения новых принципов формирования идентичности на основе всеобщего гражданства.
Ключевые слова: миграционные процессы, транскультурная идентичность, маргинальная культура, культурная природа, социальный климат, этноконфессиональная идентификация, мигрантофобия, этнокультурная трансформация, транснационализм, социальный язык, трансгрессия

The problem of cultural identity is one of the main problems in the space of globalization changes at this time. On the transformational dynamics of the identity of various social, territorial and ethnic groups depends the state of interethnic relations largely. Associated with the primary understanding of ethnocultural differences is a new level of analysis of the cultural interaction of peoples. In this regard, the analysis of national relations in multicultural border regions is of particular importance. The ethnocultural genesis of migration processes represents a unique geocultural space and arouses interest in the formation of interpenetrating ethnocultural, natural-economic, confessional, political and other geofields, as well as religious identity in the cultural landscape.

In the dynamics of modern changes in the demographic situation in Europe, foreign national-cultural informal groups are gradually taking the place of the indigenous population, changing the ratio in relation to the main ethnocultural groups and are characterized by an intensifying struggle for supremacy with the culture of the titular peoples. For example, according to the Pew Forum, by 2050 the share of Muslims in the population of Western Europe will increase to at least 10% and may pose a risk associated with the trend of Islamization of regions. [1].

---

[1] *See: The Future of World Religions: Population Growth Projections, 2010-2050. URL; http://www.pewforum.org/2015/04/0Vreligious-projections-2010-2050 (accessed 21.04.2017).*

Under the influence of the ethno-confessional renaissance, the transformation of regional identity is intensifying to a relatively large extent, with mutual division and identification of ethnocultural groups based on religious symbols. Religious values of Muslim migrant groups, legal inequalities in terms of speech, construction of mosques and religious signage in public places, dress culture, and the fact that they speak Turkish, Arabic and Persian national languages. are becoming commonplace. [2]

In general, the ethnicization of ethnocultural social problems in countries receiving migrants (that is, the identification of national values), in particular, social inequality, unemployment, marginalization of regions due to foreign culture in large cities, segregation of separatists and ethnic groups complicate the processes of transcultural integration.

Global trends and local features of the cultural dynamics of different peoples are interconnected. Existing identity models are being destabilized by immigration processes, the weakening of traditional communications and the destruction of existing structures. The downward trend of identity loses clear boundaries and turns into a variety, that is, a heterotope. In addition, with the intensification of globalization processes in the cultural sphere, "not only the disappearance of differences occurs, but also their strengthening." Isolated (demarcated, isolated) regions have emerged, whose residents are confined to their own shells through their language and cultural symbols and are gradually beginning to lose the opportunity to reach the level of universal telecommunications, which creates fertile ground for interethnic and interethnic interaction. confessional conflicts. The experience of managing multinationality within one state, one republic and even a region is becoming popular.

In the 90s of the twentieth century, the relative stability of the ethnocultural situation arose on the basis of historically established multiculturalism and cultural confrontation not on a religious or ethnic basis, but on the principle of "us" and "outsiders". regardless of ethnicity and religion. The weakest point of stability is the intersection of cultures. An alternative to generally accepted norms is a lifestyle based on the desire to communicate with other cultures. However, differences and conflicts in the perception of values keep representatives of certain groups chained to a narrow area of traditional thinking (here we are talking about stereotypes of traditional views formed among certain groups). However, cultural distance is not static (stable) and changes under the influence of social transformations and interactions. The emergence of new transcultural formations requires a revision of the imperative principles and patterns of coexistence of various traditions and mentalities, developed and tested during the historical development of science.

An interesting aspect of this is that ethno-confessional cultures, "old" ethnic groups that lived for a long time under the influence of the Renaissance, differ in language, beliefs, everyday culture, and are far from the traditions in which generally accepted traditions have developed. values have been formed and are perceived by migrants as strangers who do not want to join the system of social relations.

Works supported by the President of the Republic of Uzbekistan Shavkat Mirziyoyev within the framework of the topic under the research - multilateral cooperation agreements with the Russian Federation and other countries, including the conclusion of direct agreements with our country and various countries and regions, not only with overall positive results, but also migration leads to optimization organizing and solving problems in related social spheres.
Therefore, the transformations taking place in society create an innovative construction of identity. Also, transcultural migration is to identify changes and different paradigms that occur in the process of transformation of traditional cultures.

The complex transcultural situations that arose at the beginning of the 21st century were the result of global crises, and the involvement of developed and developing countries in this process is important to consider as an aggravation of global cultural crises. According to P. Sorokin, the change of various cultural forms and societies in the world creates a universal cultural synthesis of the inner world of human self-expression and the ideal world.

According to him, the current transcultural crisis in Western society is leading to a new integration of identity. [3]

The radical (fundamental, basic) changes in the situation of many ethnic groups is explained by the sharp increase in ethnic migration, the manifestation of ethno-confessional differences, the basis for the preservation of their own culture, which does not contribute to social integration, but rather to the recognition of representatives of some groups that there is no alternative to traditional thinking.

[2] *See: Alba R. 2005. Bright vs. Blurred Boundaries: Second-Generation Assimilation and Exclusion in France, Germany, and the United States. – Ethnic and Racial Studies.Vol. 28. No. 1. P. 20-49. DOI: https://doi.Org/10.1080/0141987042000280003*
[3] *Сорокин П. А.Социокультурная динамика. - Москва: Директ-Медиа, 2007. - 344 с //Сорокин П.А. Человек. Цивилизация. Общество. - М.: 1992.С. 429, с.30.*

EPRA International Journal of Research and Development (IJRD)

Moreover, since the revival of nationalism became a global phenomenon, it gave rise to a paradoxical combination of the processes of globalization, modernization and fundamentalism. That is, to a certain extent, others are forced to consider visitors as "strangers, uninvited guests." [4]. In general, the process of increasing complexity of the world, ethno-confessional "awakening", growing contradictions of the traditional view of the world still creates the need for "rational management of the criteria of social and transcultural integration relations." [5]

To develop adequate mechanisms for the coexistence of cultures, the proposed theoretical constructions require detailed analysis. A complex system of methods is used for this. We used diachronic and synchronic research methods. Cross-cultural analysis of problematic identification is necessary and requires a differentiated approach to objective and subjective factors of ethnic, religious and regional indicators of self-awareness. The above determines the need to develop new principles for identity formation. The urgent need is to focus on the gradual transformation of the interdependence of regional, national and civic values and correct self-identification at all levels.

Currently, the driving motive for migration is considered to be globalization processes, trends in transcultural and ethnocultural integration of different nationalities and peoples. Sociological research shows that migration creates the basis for the emergence of national conflict tensions and the interaction of cultures, bilingualism, social relations and problems between the local population. They do not have the opportunity to create educational, ethnocultural centers, communications, folk art, as well as national cultural centers[6]. Traditional newly formed ethnic and interethnic communities are left behind, increasing the escalation of the crisis, global problems and exacerbating social consequences.

Long-term migration processes in Western Europe create conflict situations when migrants do not correspond to the stereotypes of "cultural nature" and "social climate" due to differences in mentality and behavior, but, on the contrary, are alienated[7]. As a result, ethno-migration marginality acts as a transformer in the form of the process of forming a transitivity subculture with its own interests and values, and patterns of behavior in various spheres of life. However, it is natural that the adaptation of ethnic migrants to the social environment and the potential for reintegration into ethnocultural processes will complicate their adaptation to a new, non-traditional social environment and participation in socio-economic relations in the societies that host them. It is necessary to improve social mechanisms related to the development of international programs related to the integration of evolutionary, complex system and ethnocultural ties, as well as the development of the activities of non-governmental organizations that implement them. Due to the complexity of the adaptation process, many immigrants experience transgression of their forms of identity, which leads to the emergence of a "transcultural identity" with a fragmented understanding of their ethnic origin. At the same time, its most important feature is the need for "a claim to originality, a struggle for originality."[8].

Migrants may go to a particular country to find work and residence, but they find it difficult to integrate into the ethnocultural life and lifestyle of that society. Because many migrants cannot understand the rules of customs of the new society and their ***"social language"***[9]. In this regard, it is necessary to rely on the opinion of the head of the Federal Agency for National Affairs of Russia I.V. Barinov: "To ensure that foreign citizens do not feel alienated and lonely in Russia, it is necessary to develop the concept of a unified approach to the sociocultural adaptation of migrants." [10]

Focusing on their historical aspects and analyzing them, different ethnocultural groups living in the same territory created a unique cultural type, characterized by tolerance towards other ethnic components. As a rule, this is possible thanks to long-term coexistence in the same natural conditions, which leads to joint activities, family life, material and spiritual culture. As a result of this interaction, cross-cultural landscapes are formed and function; a new form of cultural identity, i.e. transcultural, means going beyond one's own culture and the spread of pure identities.

[4] В. Н. Архангельский, А. Э. Иванова, Л. Л. Рйбаковский. - Санкт-Петербург: "Экон-Информ", 2016. 307 с.

[5] Kostina A. Mass culture as the Phenomenon of Post-industrial society. Monograph //Moscow: Publishing house LKI [In Russian]. – 2011.352 p.

[6] Dörrenbächer C., Geppert M. (ed.). Politics and power in the multinational corporation: The role of institutions, interests and identities. – Cambridge University Press, 2011. 346 p.

[7] Romanova, A. P., Khlyshcheva, E. V., Yakushenkov, S. N., & Topchiev, M. S. (2013). Alien and cultural security. Moscow: ROSSPEN. 49 p.

[8] Malakhov, Vladimir S. "Cultural differences and political boundaries in the era of global migration." M.: Novoe literaturnoe obozrenie (2014).

[9] Қаранг: Савоскул М.С. Стратегии адаптation этнических мигрантов в локальных сообществах./ М.С.Савоскул// Мониторинг общественного мнения. –2011. -No 5 (105). - С. 103.

[10]http://ru.sputniktj.com/migration/20170127/1021590227/rossiya-migranti-adaptacija.html

In such a process, identification is compensatory in nature and leads to "mobile marginality", the introduction of methods to combat assimilation practices, an organization based on the principles of tolerance, and universal humanistic-democratic norms that are strategically important for the state.

G.V. Babakov says that the indicator of marginality does not correspond to traditional ideas and motives for the typical behavior of representatives of a certain nation. As a result of migration, migrants develop a special marginal subculture. As a result, a new phenomenon of *transcultural identity* is being formed[11]. At the same time, during the loss of traditional ethnic values, new models of behavior were introduced that were not characteristic of the ethnic ethics of traditional peoples or the positive values of modern civilization, but of the negative behavior and vices of industrialized civilization. societies began to spread widely among marginalized sections of the population. In most regions of the world, it can be observed that such reflections on the history of the coexistence of ethnic groups and cultural belonging to other peoples have not led to the transformation of ethnocultural values even during the exchange of generations. For example, he highlighted the actual increase in the number of newly arrived Muslim migrants in Europe and their cultural similarities with the indigenous population[12]. The identity policy of states is focused on creating an image of ethnocultural mobility in modern society and supporting the image of preserving the transcultural identity of a migrant. Therefore, the attitude towards the "stranger" and the main characteristics of his image become "important indicators of the level of social organization of any society." [13]. According to the results of the research, 20.2% of respondents said, that when they find themselves in a problematic situation, they turn to their close friends who come to work with them, 35% said that they solve the situation personally, without telling anyone, and 15.2% turn to non-governmental organizations (medical services, etc.), 8.9% contacted the embassy and consulate of our country[14]. From this point of view, residents of a heterotopic region, no matter how conservative they may be, are forced to adapt to new conditions and "commit an act of transgression," that is, to go beyond traditional behavior[15]. At the same time, the state of alienation deprives a person of social support and leads to adaptation problems, which negatively affects his ability to integrate. This phenomenon, in turn, influences the process of changing the traditional view of the world and leads to the violation of various stereotypes, the emergence of new forms of identity, and a high level of intercultural communication.

Thus, in the monograph by Zh. Ochilov "Stages of formation and development of global technogenic civilization" it is said that the continuity of cultural factors to the historical heritage was the basis for the globalization of technogenic civilization:
> 1) social and spiritual environment;
> 2) retrospective basis;
> 3) intellectual abilities;
> it is reasonable to think that it is shaped by factors and foundations such as the institutional system[16].

Regarding the *integration of transcultural connections and migration development trends,* the following conclusions can be drawn:
- • *firstly,* the institutional system of the world ideological landscape is the basis and result of the integration of the social image of migrants at the international level, political and legal, general tolerant relations, regardless of their ethnocultural affiliation;
- • *secondly,* it specifically demonstrates the national-mental identity of the well-being and lifestyle of the world community, self-expression, commonality of historically established customs and values, integration of transcultural ties of migrants;
- • *thirdly,* in the context of globalization, transcultural and general sociological patterns and paradigmatic parameters for the integration of ethnocultural relations of migrants require consideration in the context of migration processes;
- • *fourthly,* the integration of ethnocultural relations formed as a result of the historical evolution of migration processes necessitates the definition of new principles for the formation of identity based on history, religion, mentality and universal citizenship, allowing adaptation to new sociocultural conditions. conditions;
- • *fifthly,* the formation of transcultural identity allows us to determine the changes leading to the formation of levels of identity that occur in the process of relationships between different groups, individual cultures, traditional worldviews in the space of cultural diversity.

[11] *Dörrenbächer C., Geppert M. (ed.). Politics and power in the multinational corporation: The role of institutions, interests and identities. – Cambridge University Press, 2011. 222 p.*

[12] *Қаранг: Muslims in Europe. A Report on 11 EU Cities. 2010. New York, London, Budapest: Open Society Institute. 2010. p. 256.*

[13] *Romanova, A. P., Khlyshcheva, E. V., Yakushenkov, S. N., & Topchiev, M. S. (2013). Alien and cultural security. Moscow: ROSSPEN. 18-35 p.*

[14] *2022 йил Фарғона, Андижон, Наманган вилоятлари кесимида 5-10 йил хориж мамлакатларига ишлаб келган мигрант-респонтдентлар орасида биографик метод асосида ўтказилган социологик тадқиқот натижалари.*

[15] *Topchiev M.S., Dryagalov V.S., Yakushenkova O.S. The Problem of the Youth's Religious Identity Formation in the Frontier Territories of the Northern Caspian Sea Region: Contemporary Aspect // Man In India. 2016 №96(12). 5481-5502 p.*

[16] *Очилов Ж. Глобал техноген цивилизатсиянинг шаклланиши ва ривожланиш босқичлари. – Тошкент: "Turon zamin ziyo". 2017. 55 бет (159).*

According to many experts, the modern social factor of time, changes in the ethnic structure of a certain region of Russia and the CIS countries significantly reduce the sensitivity and adaptive socio-psychological potential of ethnic groups, since they are subject to "culture shock", which is a characteristic feature of migration and urbanization movements, what else raises more concerns about national security.

The traditional mentality is not completely preserved, but its special severity increases, and socialization in the new environment becomes more difficult. According to him, along with natural cultural exchange and habituation, cultural isolation of the parties occurs through the daily contact of the main population with migrant communities[17]. The inability to fully reintegrate into the host society leads to the formation of a special *marginal culture* in the newcomer community, which further weakens the possibilities of intergenerational integration. The concentration of migrants gradually reaches a critical point, and after this the massive new social essence of foreign migrants begins to acquire a universal character[18]. Culture has a holistic, systemic nature, and changes in its individual, even basic elements, especially over a long period of time, have only negative social consequences for the ethnic group, destroying ethnocultural identity, without having a relative character[19].

Professor of the University of Bonn S. Pogorelskaya calls this situation the "War of Cultures" and "the *ethnocultural landscape of migration* that has emerged in prosperous European countries becomes the basis for determining the paradigmatic directions of socio-political development, increasing the escalation of global problems and increasing their social consequences." [20] Because today the subordination approach is of great practical importance in ensuring the harmony of objective and subjective factors, the legal foundations of transcultural factors, moral and ethical aspects, and the legality of the development of the institutional management system. In Germany, fear of immigrants trumps environmental problems and fear of crime. About 3 million Muslims live in the country, 3,000 mosques have been opened, about 100 of them are under the control of the security services in connection with the propaganda of Islamization. The results of the study show that the current generation of adult Muslims in European countries is more religious than the previous generation[21]. Also, religion, language, geographic origin and other social characteristics of people do not exclude their ethnocultural specificity. But we see that the priority of ethnocultural values disappears among the next generations of migrants.

In this case, the norms of international law, geopolitical, economic, historical and cultural characteristics of the territories of migration, socio-economic development and environmental situation in the regions, ethnocultural compatibility, ethnopsychology and specific characteristics of migrants must be taken into account. Migrants want recognition of their "historical" national culture and unique way of life, but sometimes this requires the creation of integrative and institutional mechanisms to control large distance differences between representatives of different cultures.

To develop adequate mechanisms for the coexistence of cultures, the proposed theoretical constructs require careful analysis.

Without it, there should be special preferential treatment for Russians living in the CIS countries, because ethnolinguistic policies in them will worsen. In the field of ethnocultural factors of migration processes, special knowledge is needed to further improve the activities of competent government bodies and ensure ethnocultural security. Therefore, it is appropriate to recognize it as an integrating factor by representatives of the Ministry of Culture, sociologists, ethnologists, criminologists, and specialists in the field of comparative law who conduct ethnocultural examination of draft laws in the field of migration. and monitor the implementation of the law on ethnocultural security. [22]

In conclusion, we emphasize that the stages, directions of the historical development of migration, the transition from one sociocultural paradigm to another serve to concretize its functional meaning and become a universal factor.

The tendency of increasing migration processes leads to a decrease in the level of ethnocultural security; in the near future, regions-transcultures-enclaves may appear, living in conflict with border countries. Therefore, any country requires in its migration policy the need to minimize the risks of ethnocultural security. This also requires taking into account the potential associated with the

[17] *Рыбаковский Л. Л. Трансформация миграционных процессов на постсоветском пространстве. – Москва: Академия, 2009. 110-111 с.*

[18] *Romanova, A. P., Khlyshcheva, E. V., Yakushenkov, S. N., & Topchiev, M. S. (2013). Alien and cultural security. Moscow: ROSSPEN. 107-130 p.*

[19] *Demintseva E. Community of Muslims in France: the meaning of the concept of "integration" today //State, migration and cultural pluralism in the modern world by. Moscow: IAMS. – 2011. 157 p.*

[20] *Леляхова С. В., Янжинов С. А. Этнокультурная правовая политика в контексте миграционных процессов // ЮП. 2007. №4.*

[21] *Savvinskii, I. (1900). Armenians in the Astrakhan Diocese and the attitude of local archpastors to them in the 18th century. Astrakhan: Typography of V.L. Egorov, opposite the District Court. (Архив маълумотлари 1900 й.)*

[22] *Костина, А. В. Массовая культура как феномен постиндустриального общества / А. В. Костина. – Москва : ЛКИ, 2011 102 с.*

choice of a paradigm of national-cultural development based on common goals, interests, and needs formed as a result of the ethnocultural and historical evolution of migration processes.

REFERENCES

1. *See: The Future of World Religions: Population Growth Projections, 2010-2050. URL; http://www.pewforum.org/2015/04/0Vreligious-projections-2010-2050 (accessed 21.04.2017).*
2. *See: Alba R. 2005. Bright vs. Blurred Boundaries: Second-Generation Assimilation and Exclusion in France, Germany, and the United States. − Ethnic and Racial Studies.Vol. 28. No. 1. P. 20-49. DOI: https://doi.Org/10.1080/0141987042000280003*
3. *Сорокин П. А.Социокультурная динамика. - Москва: Директ-Медиа, 2007. - 344 с / /Сорокин П.А. Человек. Цивилизация. Общество. - М.: 1992.С. 429, с.30.*
4. *В. Н. Аркхангельский, А. Э. Иванова, Л. Л. Рйбаковский. - Санкт-Петербург: "Экон-Информ", 2016. 307 с.*
5. *Kostina A. Mass culture as the Phenomenon of Post-industrial society. Monograph //Moscow: Publishing house LKI [In Russian]. – 2011.352 p.*
6. *Dörrenbächer C., Geppert M. (ed.). Politics and power in the multinational corporation: The role of institutions, interests and identities. – Cambridge University Press, 2011. 346 p.*
7. *Romanova, A. P., Khlyshcheva, E. V., Yakushenkov, S. N., & Topchiev, M. S. (2013). Alien and cultural security. Moscow: ROSSPEN. 49 p.*
8. *Malakhov, Vladimir S. "Cultural differences and political boundaries in the era of global migration." M.: Novoe literaturnoe obozrenie (2014).*
9. *Қаранг: Савоскул М.С. Стратегии адаптматsiи этнических мигрантов в локальных сообществах./ М.С.Савоскул// Мониторинг общественного мнения. –2011. -No 5 (105). - С. 103.*
10. *http://ru.sputniktj.com/migration/20170127/1021590227/rossiya-migranti-adaptacija.html*
11. *Dörrenbächer C., Geppert M. (ed.). Politics and power in the multinational corporation: The role of institutions, interests and identities. – Cambridge University Press, 2011. 222 p.*
12. *Қаранг: Muslims in Europe. A Report on 11 EU Cities. 2010. New York, London, Budapest: Open Society Institute. 2010. p. 256.*
13. *Romanova, A. P., Khlyshcheva, E. V., Yakushenkov, S. N., & Topchiev, M. S. (2013). Alien and cultural security. Moscow: ROSSPEN. 18-35 p.*
14. *2022 йил Фарғона, Андижон, Наманган вилоятлари кесимида 5-10 йил хориж мамлакатларига ишлаб келган мигрант-респонтдентлар орасида биографик метод асосида ўтказилган социологик тадқиқот натижалари.*
15. *Topchiev M.S., Dryagalov V.S., Yakushenkova O.S. The Problem of the Youth's Religious Identity Formation in the Frontier Territories of the Northern Caspian Sea Region: Contemporary Aspect // Man In India. 2016 №96(12). 5481-5502 p.*
16. *Очилов Ж. Глобал техноген цивилизатsiянинг шакллаииши ва ривожланиии босқичлари. – Тошкент: "Turon zamin ziyo". 2017. 55 бет (159).*
17. *Рыбаковский Л. Л. Трансформация миграционных процессов на постсоветском пространстве. – Москва: Академия, 2009. 110-111 с.*
18. *Romanova, A. P., Khlyshcheva, E. V., Yakushenkov, S. N., & Topchiev, M. S. (2013). Alien and cultural security. Moscow: ROSSPEN. 107-130 p.*
19. *Demintseva E. Community of Muslims in France: the meaning of the concept of "integration" today //State, migration and cultural pluralism in the modern world by. Moscow: IAMS. – 2011. 157 p.*
20. *Лепяхова С. В., Янжинов С. А. Этнокультурная правовая политика в контексте миграционных процессов // ЮП. 2007. №4.*
21. *Savvinskii, I. (1900). Armenians in the Astrakhan Diocese and the attitude of local archpastors to them in the 18th century. Astrakhan: Typography of V.L. Egorov, opposite the District Court. (Архив маълумотлари 1900 й.)*
22. *Костина, А. В. Массовая культура как феномен постиндустриального общества / А. В. Костина. – Москва : ЛКИ, 2011 102 с.*